

*Original* A  
**Brief narration of the sufferings of the People  
 Called Quakers; who were put to death at  
 Boston in New-England.**

ALSO



**An account from their own hands, of their  
 Coming to Boston, and of their staying  
 in their Jurisdiction after Banishment.**

WITH

**A Precious Epistle of William Robinson, to us his fellow-  
 Prisoners, and other Epistles hereunto Annexed.**

It has been thought, that there had been some Re-  
 morse sorrow or Repentance in the People of New-  
 England; for what they had done in Hanging the  
 People called *Quakers*: for some of this after Generation  
 does not Care to hear of it, neither would they  
 be Blamed for what their Fathers or Predecessors have  
 done.

Howbeit we find in a Little Book of Late Date,  
 by foure Priests of Boston in New-England, namely  
 A James

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*James Allen, Joseph Moody, Samuel Willard and Cotton Mather*: Who seems still to Iustifie what they have done in Hanging the said People for they say; They are not abused: But dealt lustly with (and also say) The Crime which occasioned their suffering, was, They came purposely to undermine the civil Government: And to Perswade the People to Renounce it.

(The Book is called, *The Principles of the Protestant Religion* maintained by the ministers of the Gospel in *Boston*.) Page 63. 64.

Now, some People of the Country, and Priests also (upon Discourse) have made as if they were sorry and Troubled for what they had done, in Hanging the said People.

But these four Priests seeme Bloody still, in saying they were not abused, but Dealt lustly with &c. Covering themselves under this falshood, and for a Refuge make this Lye.

That they came Purposely to undermine the Civil Government, and to perswade the People to Renounce it.

This is a high Charge, founded unto the world: And what is it? But to make the world believe, that we are a seditious People not worthy to Live, and to stirr up Nations and People against us, to destroy us from the Earth. The charge is high, and Positive.

That they came Purposely to undermine the civil Government

Government and to Perswade the People to Renounce it.

But where is the proof? Let them bring forth their witnesses; yea, Let them bring forth the People that will say - The *Quakers* that were put to death at *Boston*, ever perswaded them to denie or Renounce the civil Government: I say again, bring forth the People, that will say, The *Quakers* that were put to death at *Boston* perswaded them to renounce the civil Government; or that they came Purposely to undermine it.

Indeed, there were that suborned men to witness against *Stephen*, which said.

We have heard him speak Blasphemous words against *Moses* and against *God*: And ceaseth not to speak Blasphemous words against this holy Place and the Law: For we have heard him say, This *Jesus* of *Nazereth* shall destroy this place and shall change the customs which *Moses* Delivered to us. Acts. 6. 11. 12. 13.

These were of the Synagogue of the Libertines, who took great Liberty (in their malice and Envie, to sound out Lyes, to make *Stephen*, that Blessed and Good man,) to Looke as criminal as ever they could: As if he were purposed to Destroy the place and change the Customs &c. That ther by they might seem the more Iustified in the mindes of People in what they did: as if he were not abused, but dealt Iustly with. In killing of him.

And this was for his faith and Testimony's sake,

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in Testifying to the truth; That they thus shamefully, and wickedly, turned things against him: So now, It must not be said, the *Quakers* were put to Death upon a Religious account for Testifying to the Truth: That will Look hard, and of an ill report in the World, that they who came to *New-England* Upon the account of Religion should now Persecute others, for the same: No, no, Let it be noykd abroad, and said.

They came purposely to Undermine the civil Government, and perswade the People to Renounce it.

And this, it may be, will take with the People, that they were not abused, but dealt Iustly with.

And as it is easie to see, and know, who were the chief in stirring up the People, and Rulers to this great evil, in killing the *Quakers*: so also you may see who are the chief in furnishing the Country, and World with a lye for their excuse: That after they had hanged the *Quakers*, and many of the Country sorry for it; Yet, These foure Priests stand up to Iustifie the act, In saying They were not abused but dealt Iustly with. O *New-England*! may it not be said of thee, as was said in Dayes of old?

O my People, they which lead the, cause the to err, and destroy the way of thy paths. *Iia. 3. 12.*

And the path of the Iust you may Read *Pro. 4. 18.* unto which, People are called to walk. *Iia. 2. 5.* And in which, the Nations of them that are saved shall walk. *Rev. 21. 24.*

And



And they that lead, or turne People out of this path are destroyers. Isa. 9. 16. *For the leaders of People can'e them to err; and they that are led of them are destroyed.*

Now as to the two first that were put to death, at *Boston* to wit) *William Robinson*, and *Marmaduke Stevenson* after they were Bannished upon pain of death, they went from *Boston* to *Salem*: And I hearing of it, that they were Bannished upon pain of death, was much Troubled; having knowledge of them before; and that they were men fearing God, was minded to see them; so I overtooke them at *Salem*: And People were much Exercised in their minds concerning them: and some willing to hear: But by reason of their cruel Law, People were afraid to have a meeting in their houses; They had a meeting in the woods not far from *Salem-Towne*, and great dockings there was to hear: And the Lord was mightily with them, and they spake of the things of God boldly, to the affecting and tendering the hearts of many; some of whom, are alive at this Day, that can bear witness to the Truth of their Testimony.

And after we had been a while at *Salem*, no man meddling with us there: we went to *Piscataway*, and found the People as we went very tender and loving; though mixt with fear by reason of their wicked Law: And after we had been a while at *Piscataway* we returned again to *Boston*, and several Friends from *Salem* with us; And as soon as we were

were got over *Char's-Town-ferry* on *Boston* shore; (no *Towne* nor People meddling with us nor offering us any abuse) till we came to *Boston*.

There meets us the *Constable*, and a *Company* of Rude People with him, and Takes us all up, which were About Ten or a Dozen of us, besides the two Banished Friends: And after some mocking, and scoffing Examination, all of us had to Prison.

And God doth know, who is a just rewarder of all, how harmless, Innocent, and peaceable, we came into the *Towne*; and behaved our selves in much feare, and Humility of minde; yet notwithstanding being *Quakers*, to Prison we must all go; where we remained some Dayes, It may be three or four, or a week; And then the Counsel, or Court, sent searchers to us, to search our pockets; and took our Papers and what else they pleased, and Carried away; amongst which W. R's. Journal of places where he had been: After this, that our pockets were pickt, we remained still in prison till the Courts pleasure was to send for any of us; for sometimes they would send for several of us together, & sometimes for one alone: For I was once sent for alone: sitted, and Tryed; being Examined about many things: And seeing they were like a Company of fowlers to Drive the Bird into their net, I was sparing of speech: then they called me Dumb Divil and could not speak: And some said I was simple and Ignorant and had no great harm in me, But as I was beguiled and led away by others that were more subtil:

then I said to them again ; If you think I am simply beguiled and not will-ful in Errour ; How have you shewed kindness to me ? or where has your Love appeared to help me out of this Ignorance and Delusion, you suppose I am fallen into ? how has your endeavour appeared o open my Understanding to shew me Better ? Do you think your *Prisons*, whips, and hard Usage is the way to do it ?

Is that the way to begin with, for the restoring of Any from the Errour of their wayes ?

Then some again Cryed out and said, he is more Knave then fool.

Then I answered again and said, if I hold my tongue to your Ensnaring questions : I am a Dumb Devil, a fool, and Ignorant ; And if I speak, I am a knave.

After this, the *Deputy Governour*, *Richard Bellingham* being full of Envy, said to me well Could you shall be severely whipt, which afterwards was done, with thirty stripes upon my naked back, being tyed to the Carriage of a Great Gun : And this is my Comfort at this day ; and I Bless the Lord for it, that my suffering was in Great Innocency.

There were five more whipt at the same time, two men and three women, each having ten stripes a piece, only one man fiftene : And for no other cause, but for Bearing the name of *Quakers*. And after we were thus whipt, we were all had to Prison againe, where our Lodging was, with our for Bucks, upon the hard boards : where we remained till after the  
Execution :

**Execution:** That they had hanged those two Innocent and Precious Servants of the Lord. *William Robinson*, and *Marmaduke Stevenson* who were executed upon a Lecture Day, after the Priest had sharpened the People for the Service.

(But that Priest is gone to his place) In the morning before the Lecture began, There came a multitude of People about the Prison, and we being in an upper Room, *William Robinson* put forth his head at a window and spake to the People concerning the things of God: At which, the People flocked about, the more Earnest to hear, and gave serious Attention: But quickly it was noised in the Town that much People was about the Prison to see the *Quakers*, and that the *Quakers* were speaking to them: Upon which, came *James Oliver*, a very fit man for their purpose, with a Company with him to Disperse the People, and to drive them away from hearing the *Quakers*; But they being so many, and willing to hear, could not get them away. Then *James*, in a fret, left the People without, and came to us within, and being in a heat that he could not master the People without, was the more furious to us within: Hurling some of us very uncivilly down staires, and left us not till he had brought us down, and shut us up in a Little Low dark cub where we could not see the People, nor they us; where we remained till their Lecture was done: In which time; Though the hearts of the Ignorant were hardned against us, to shut us up in dark soli-



tary place, where we sat together, during their Lecture time, waiting upon the Lord: for we had no helper in the Earth, our Relyance was only upon him: And this was a time of Love; for as the World hated us, and Dispitefully used us: So the Lord was pleased in a wonderfull manner, to manifest his supporting Love, and kindness to us, in our innocent suffering.

And Especially the two worthy's, who had now near finisht their course: They standing faithfull in their Testimony to God: by which they obtained witness: For God had said unto them, and given them a sure word: *That their soules should rest in Eternal peace*, as you may see hereafter by their own writings: And this Comfort they had in their sore Tryals, near unto death for God was with them, and bore them through with a heavenly cheartfulness: And many sweet and heavenly sayings they gave unto us; being themselves filled with comfort; for so also said the Apostle: *I am filled with comfort. I am Exceeding joyfull in all our Tribulations* 2 Cor. 7: 4.

And now their Lecture being ended; the Priest having sharpened and hardened them for the service: the Officers and Souldiers being now ready at the door: And while we where embracing each other, and taking leave, with full and tender hearts. (God know's) the Officers, and Men appointed (like Friends Butchers), came in and took the two from us as Sheep for the Slaughter, and had them away to the Execution, where they were Hanged to death

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whose

whose Blood lyes still at their door, And will, untill repentance, and their law repealed, Cry as the Blood of *Abel*, to the Lord from the ground, *Gen: 4: 10.*

Yet not withstanding their innocent and patient suffering, The trouble and dislike of many sober and well minded People, then in the Country, and since, many has Express their sorrow and trouble for the same.

Yet these four *Priests* has ventured to say, *They were not abused, But dealt lustly with.*

And for a Covering, hide themselves under this falshood: The crime, which occasioned their suffering was: *They came purposely to undermine the civil Government and to Perswade the People to renounce it, which, [say they] is Every where Accounted sedition. P. 64.*

This is still to possess the Country with falshoods, and to harden the hearts of People: That they were not abused &c.

And to cloak the cruelty and murder of the murdering, and to make as fair weather for them as they can; And to render the Innocent sufferers as odious as they can, they say.

*The Rulers used their ut most lenity towards them, & all fair Perswasions to have them depart; yea, they banished them sent them a way. But they willfully returned; yea, Resolutely and daringly affronted them. P: 64. a notorious falshood: were I not a witness of the manner of their coming into the Town of Boston, I should have been silent at these things: But being a witness of their*

• Innocent

Innocent suffering, I cannot hold my peace: and where these four *Priests* were in those days of their return and suffering, I know not: But this I know; they were not of that spirit which they have rendered them to be, neither did they in the Least at their return, behave themselves daringly, as they Ignorantly if not maliciously render it: For the feare of the *Lord* was upon them: And there are witnesses yet Living that can testifie of their civil, Lamb-like, and peaceable return, being under the *Command* of God and in his peace, feare, and Humbleness of minde.

And as to the lenity and fair perswasions of the *Rulers*; It may very well stand with the persecuting *Priests* and *Rulers* of old; whose perswasions were *Threats* and *Commands*; not to speak at all, nor teach in the name of *Jesus*: But if they did, to obey God rather than man, *Prisons*, and *Stripes*, were their portion.

*Peter* and *John*, In the cause of God were very bold, knowing they had the *Command* of God for what they did: And when by their *Persecutors*, they were *Commanded* the contrary: They answered.

*Whether it be right in the sight of God to hearken to you, more then unto God, judge ye.* Read Acts. 4. 13: to 20. So now these had a command from God, as doth plainly appear by their own writings a little before their death: And they knowing, that in their obedience, their sufferings would be great, therefore God gave them strength and boldness to go  
 b 2 through:

through, as you shall see anon from their own writings, the promises and comforts of God in their obedience.

And now, because they were faithfull unto God in their obedience unto death; to be rendered.

*Willfull, Resolute, and Daringly* to affront them, is grols perversion, and wickedness in a high degree, and be tokens still of a Bloody mind: That after they have killed the Innocent, to say, *they were not abused. But dealt Justly with:* And for a Covering say——*They came purposely to undermine the civil Government, and to perswade the People to Renounce it.*

Thus you may see what a spirit still continues in these *Priests* notwithstanding the many great and notable *Judgments* of the Lord upon the Country ever since; who *Pharaoh* like still harden their hearts——not only against them that were put to death——In saying, They were not abused &c. But against them also that yet remain: For I have been informed, that one of these four *Priests* have been heard to say *It is pity they should be suffered &c.*

*Haman*-like; who, for the Envy he had to *Mordecai* because he bowed not nor did him Reverence; would have all the *Jews* destroyed and to bring his Envious purpose to pass, he meaks a fair shew to the *King*, as if they, without question, deserved to be destroyed; and went to the *King* and said:

*There is a Certaine People scattered abroad, and dispersed among the People, in all the provinces of thy Kingdom,*



*Kingdom, and their Laws are Livers from all People, neither keep they the Kings Law; therefore, it is not for the Kings profit to suffer them* Est. 3: 8.

He does not nakedly, and plainly tell the King the grief of his heart, Why he would have them destroyed: But makes, or invents a notorious lye; to render them a scilicet People: As if they came there, and dispersed themselves on purpose to undermine his Government: Telling the King, that it was not for his profit to suffer them.

So now these Priests; instead of preaching repentance for what they have done in Hanging the Quakers; they say, they were not abused, but dealt justly with. Oh! that People would but see and consider, how that the Judgments of the Lord hath been upon the Country ever since. But some are hardened for the day of slaughter; turning Judgment backward; that because New England had been visited with many sore and grievous Judgments they are ready to say—— It is because the Quakers are suffered.

Well, I leave all to the Lord, who said vengeance is mine, I will repay: Rather wishing Repentance, to the worst of our adversaries, then their destruction.

The Apostle speaks of some: That he bare them Record *they had a zeal of God but not according to knowledge* (that is *They being ignorant of Gods Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God.* Ro: 10. 2: 3.

And this zeal, the *Apostle* was in, when he persecuted, and yet, touching the Righteousness which is in the *Law*, blameless *Phil.* 3: 6.

And yet, afterwards a good *Minister*: And then confess his Ignorance, that he thought, with himself (waine that persecuting spirit. Ruled) that he ought to do many things contrary to the name of *Jesus*: And many of the *Saints* he shut up in *Prisons*, having authority from the Chief *Priests* (which was the *Author* of mischief) And when they were put to death, he gave his voice against them; But he confess his Madness: And its left upon Record. *Acts*: 26. 9: 10: 11.

But these *Four Priests*, still continue their voice against them; In that they say They were not abused, but dealt justly with. As if they still thought, they had done *God* service in killing of *Them*.

Now here followeth. (First), a copy of *Williams Robinsons* writing to the *Court*, which he writ in *Prison* a Little before his death; wherein he shewes the cause of his coming to *Boston* which the *Governour* said should not be read.

The next, is *Marmaduke Stevenon's*: he also gives an account of his call and going to *Boston*: whose sayings, and writings we have as good cause to believe, as the sayings and writings of their *Adversaries*: For the word of People in their dying hours are usually reckoned words of weight, seriousness, and Truth. which I would have soberly and seriously read, in the fear of *God*; not with *Lightness*, nor *Hardness* of heart, for that never judges, nor favours things aright  
wherefore,

(15)

wherefore, friendly Reader; be moderate, and read  
them considerately. with the following *Epistles*,  
which also were writ in *Prison*, not in *Lightness*, nor  
*Hypocrisie*, nor *Deceit*: But under a Deep exercise of  
*Affliction* a Little before their *Death*.

William

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William Robinsons Paper to the Court before  
 he was sentenced to Death, Concerning the cause  
 of their coming into those parts, for which  
 they were put to Death; which the Gover-  
 nour in a great rage and furie said,  
 should not be heard, and that the  
 Court would not hear it.

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ON the 8th. Day of the 4th. month: 1659. In the  
 latter part of the Day in Travelling betwix New-  
 port-Towne on Road Island and the house of Daniel  
 Gold on the said Island.

The word of the Lord came Expressly unto me which  
 did fill me Immediately with Life & power & heavenly  
 love; By which he Constrained me & Commanded me,  
 to pass to the Town of Boston my Life to lay down  
 in his will, for the accomplishing of his service, that  
 he had there to perform at the Day appointed To  
 which heavenly voice I presently yielded obedience,  
 not questioning the Lord how he would bring the  
 thing to pass being I was a Child; and obedience was  
 required of me by the Lord, who filled me with Li-  
 ving Strength and power from his heavenly presence  
 which at that time did mightily overshadow me:  
 And.

And my Life did say *Amen* to what the Lord required of me, and had commanded me to do, and willingly was I given up from that time to this day, the will of the Lord God to do and to perform, whatever become of my body: for the Lord hath said unto me, *My Soul shall rest in eternal Peace, and my Life shall enter into Rest*, for being obedience to the God of my Life; I being a Child, and durst not question the Lord in the least, but rather willing to lay down my life, than to bring dishonour to the Lord; and as the Lord made me willing, dealing kindly with me, as a tender Father doth towards a faithfull Child whom he dearly loves; so did the Lord deal with me, in ministering his Life unto me, which gave and giveth me strength to perform what the Lord required of me, and still, as I did, and do stand in need, he ministered, and ministreth more vertue and heavenly power and wisdom, where by I was and am made strong in God, not fearing what Man shall be suffered to do unto me, being filled with heavenly Courage, which is Meekness and Innocency; for the Cause, is the Lords, that we go in, and the Battell is the Lores; and thus saith the Lord of Hosts, the mighty and terrible God, *Not by might nor by strength nor by power of man, but by my Spirit*. saith the Lord of Hosts, *will I perform what my mouth hath spoken through my Servants whom I have chosen, mine Elect in whom my Soul delighteth*. Friends, the God of my Life, and the God of the whole Earth did lay this thing upon me for which I now suffer bonds near unto death; He by his Almighty Power and everlasting Love, contrain-

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ned me, and laid this thing upon me, and truly I could not deny the Lord; much less resist the Holy One of *Israel*. Therefore, all People, who are ignorant of the motion of the Lord in the inward parts, be not hasty in judging in this matter, before you hear the truth of the matter, lest you speak evil of the things you know not: for of a truth, the Lord God of the whole Earth commanded me by his Spirit, and spake unto me by his Son, whom he hath made Heir of all things, and in his Life I live, and in it I shall depart this earthly tabernacle, if unmercifull men be suffered to take it from me; and here in I joyce, that the Lord is with me, the Ancient of dayes, the Life of the suffering Seed, for which I am freely given up, and singly do I stand in the will of God; for me to live is Christ, but to die is gain: And truly, I have a great desire and will to die herein, knowing that the Lord is with me, whatever ignorant men shall be able to say against me, for the witness of the Spirit I have received, and the presence of the Lord and his heavenly Life, doth accompany me; so that I can say in truth, and from an upright heart (blessed be the Lord, the God of my Life), who hath accounted me worthy, and called me hereunto, to bear my Testimony against ungodly and unrighteous men, who seek to take away the life of the Upright without a cause; as ye Rulers of the *Messathusits Bay* do intend if the Lord stop you not from your unrighteous intent. — Oh! hear ye Rulers, and give ear and listen all you that have any hand herein, to put me

Innocent to death ! For in the Name, and Fear, and Dread of the Lord God, I here declare the cause of my staying here amongst you, and continuing in your Jurisdiction after there was a Sentence of death (as ye said) pronounced against me, without a just cause as you well know ; that we who are banished, committed nothing worthy of banishment, not of any punishment, much less banishment upon death : And now, ye Rulers, ye do intend to put me to death with my Compassion, unto whom the Word of the Lord God came, saying, *Go to Boston with thy Brother William Robinson* : unto which Command he was obedient, who had said unto him, that he had a great work for him to do : which thing is now seen, and the Lord is now doing of it, and it is in obedience to the Lord God of the whole Earth, that we continue amongst you ; and that we came to this Town of *Boston* again in obedience to the Lord, the Creator of Heaven & Earth, in whose hand your breath is, & will ye put us to death for obeying the Lord God of the whole Earth ? Well, if you do this act, and put us to death, know this, and be it known unto you all, ye Rulers and People within this Jurisdiction, whosoever hath a hand herein, will be guilty of innocent blood, not only upon your selves will you bring innocent blood ; but upon this Town and the Inhabitants thereof, and elsewhere within your Jurisdiction that hath the least hand herein ; therefore be instructed, ye Rulers of this Land, and take warning sometimes, and learn wisdom before it be hid from your eyes ; And know this, if you put us to death, the Lord will arise in his fierce wrath against you, ye Rulers, in this Land, ye shall not escape the judgments of the God of *Israel* who will consume you root and branch if you put us to death.

*Written by one who seareth the Lord, who is by ignorant People called, A Quaker ; and unto such am I only known by the Name William Robinson ; yet a new Name I have received, which such knows not.*



*Marmaduke Stevensons Paper, of his call to the  
work and service of the Lord; given forth by him  
a little before he was put to Death: And  
after he had received his sentence.*

**I**N the Beginning of the Year 1655, I was at the  
Plow in the Eastern parts of Yorkshire in *Old Eng-  
land* near the place where my outward being was;  
And as I walked after the Plow, I was filled with the  
Love and presence of the Living God, which did Ra-  
vish my heart when I felt it, for it did Increase and a-  
bounded in me like a Living Stream, so did the Love  
and Life of God run through me like precious oyl-  
ment, giving a Pleasant smell, which made me to  
stand still: And as I stood a Little still, with my  
heart and mind fixed on the Lord: The word of the  
Lord came unto me, in a still small voice which I did  
hear perfectly, saying to me, in the secret of my  
heart and Conscience: ——— I have Ordained thee a  
Prophet to the nations; And, at the hearing of the  
word of the Lord, I was put to a stand being I was  
but a Child for such a weighty work.

So at the time appointed Barbadoes was set before  
me; unto which I was required of the Lord to go,

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and

Innocent to death ! For in the Name, and Fear, and Dread of the Lord God, I here declare the cause of my staying here amongst you, and continuing in your Jurisdiction after there was a Sentence of death (as ye said) pronounced against me, without a just cause as you well know ; that we who are banished, committed nothing worthy of banishment, nor of any punishment, much less banishment upon death : And now, ye Rulers, ye do intend to put me to death with my Compassion, unto whom the Word of the Lord God came, saying, *Go to Boston with thy Brother William Robinson* : unto which Command he was obedient, who had said unto him, that he had a great work for him to do : which thing is now seen, and the Lord is now doing of it, and it is in obedience to the Lord God of the whole Earth, that we continue amongst you ; and that we came to this Town of *Boston* again in obedience to the Lord, the Creator of Heaven & Earth, in whose hand your breath is, & will ye put us to death for obeying the Lord God of the whole Earth ? Well, if you do this act, and put us to death, know this, and be it known unto you all, ye Rulers and People within this Jurisdiction, whosoever hath a hand herein, will be guilty of innocent blood, not only upon your selves will you bring innocent blood ; but upon this Town and the Inhabitants thereof, and elsewhere within your Jurisdiction that hath the least hand herein ; therefore be instructed, ye Rulers of this Land, and take warning sometimes, and learn wisdom before it be hid from your eyes ; And know this, if you put us to death, the Lord will arise in his fierce wrath against you, ye Rulers, in this Land, ye shall not escape the judgments of the God of *Israel* who will consume you root and branch if you put us to death.

*Written by one who searcheth the Lord, who is by ignorant People called, A Quaker ; and unto such as I only known by the Name William Robinson ; yet a new Name I have received, which such know not.*

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*Marmaduke Stevensons Paper, of his call to the  
work and service of the Lord, given forth by him  
a little before he was put to Death: And  
after he had received his sentence.*

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**I**N the Beginning of the Year 1655. I was at the Plow in the Eastern parts of Yorkshire in *Old-England* near the place where my outward being was; And as I walked after the Plow, I was filled with the Love and presence of the Li ving God, which did Ravish my heart when I felt it, for it did Increase and abound in me like a Living Stream, so did the Love and Life of God run through me like precious oyntment, giving a Pleasant smell, which made me to stand still: And as I stood a Little still, with my heart and mind staid on the Lord: The word of the Lord came unto me, in a still small voice which I did hear perfectly, saying to me, in the secret of my heart and Conscience: ——— I have Ordained thee a Prophet to the nations; And, at the hearing of the word of the Lord, I was put to a stand being I was but a Child for such a weighty work.

So at the time appointed Barbadoses was set before me; unto which I was required of the Lord to go,

D

and

Innocent to death ! For in the Name, and Fear, and Dread of the Lord God, I here declare the cause of my staying here amongst you, and continuing in your Jurisdiction after there was a Sentence of death (as ye said) pronounced against me, without a just cause, as you well know ; that we who are banished, committed nothing worthy of banishment, nor of any punishment, much less banishment upon death : And now, ye Rulers, ye do intend to put me to death with my Companion, unto whom the Word of the Lord God came, saying, *Go to Boston with thy Brother William Robinson*: unto which Command he was obedient, who had said unto him, that he had a great work for him to do: which thing is now seen, and the Lord is now doing of it, and it is in obedience to the Lord God of the whole Earth, that we continue amongst you; and that we came to this Town of *Boston* again in obedience to the Lord, the Creator of Heaven & Earth, in whose hand your death is, & will ye put us to death for obeying the Lord God of the whole Earth? Well, if you do this act, and put us to death, know this, and be it known unto you all, ye Rulers and People within this Jurisdiction, whosoever hath a hand herein, will be guilty of innocent blood, not only upon your selves will you bring innocent blood; but upon this Town and the Inhabitants thereof, and elsewhere within your Jurisdiction that hath the least hand herein; therefore be instructed, ye Rulers of this Land, and take warning sometimes, and learn wisdom before it be hid from your eyes; And know this, if you put us to death, the Lord will arise in his wrath against you, ye Rulers, in this Land, ye shall not escape the judgments of the God of *Israel*, who will consume you, root and branch if you put us to death.

*Written by one who searcheth the Lord, who is by ignorant People called, A Quaker; and unto such as are by known by the Name William Robinson; yet a new Name I have received, which such know not.*



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*Marmaduke Stevensons Paper , of his call to the  
work and service of the Lord , given forth by him  
a little before he was put to Death: And  
after he had received his sentence.*

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**I**N the Beginning of the Year 1655. I was at the Plow in the Eastern parts of Yorkshire in *Old-England* near the place where my outward being was; And as I walked after the Plow , I was filled with the Love and presence of the Li ving God , which did Ravish my heart when I felt it , for it did Increase and abound in me like a Living Stream , so did the Love and Life of God run through me like precious oyntment , giving a Pleasant smell , which made me to stand still : And as I stood a Little still , with my heart and mind staid on the Lord: The word of the Lord came unto me , in a still small voice which I did hear perfectly , saying to me , in the secret of my heart and Conscience :—— I have Ordained thee a Prophet to the nations; And , at the hearing of the word of the Lord , I was put to a stand being I was but a Child for such a weighty work.

So at the time appointed Barbadoses was set before me; unto which I was required of the Lord to go,

D

and



and Leave my Dear and loving *Wife*, and tender *Children*: For the Lord said unto me immediately by his spirit, that he would be as a husband to my *Wife*, and as a *Father* to my *Children*; And *they* should not want in my absence, for he would Provide for them when I was gone: And I believed the Lord, that the Lord would perform what he had spoken: Because I was made willing to give up my selfe to his work and service, to Leave all and follow him, whose presence and Life is with me where I rest in Peace and Quietness of spirit with my Dear *Brother* under the shadow of his Wings who hath made us willing to lay downe our Lives for his owne Name sake if unmercifull men be suffered to take them from us: —  
 And if they doe, we know that we shall have peace and rest with the Lord for Ever in his holy Habitation, when they shall have Torment Night and Day.  
 So in obedience to the Living God, I made Preparation to pass to *Barbadoes* in the 4<sup>th</sup> Month, 58: and after I had been sometime on the said *Island* in the Service of God.

I heard that *New England* had made a Law to put the Servants of the Living God to Death, if they returned after they were Sentenced away: — which did come hear me at that time — And as I considered the thing, and Pondered it in my heart; Immediately came the word of the Lord unto me, saying, thou knowest not but that thou mayst go thither: — But I kept this word in my heart and did not declare it to any, untill the time appointed.

So, after that, a vessell was made ready for *Road Island* which I passed in: And after a little time that I had been there, visiting the seed which the Lord hath Blessed.

The word of the Lord came unto me, saying, go to *Boston* with thy Brother *William Robinson*. And at his Command I was obedient, and gave up my self to do his will, that so his work and service may be Accomplished. For he said unto me, that he had a great Work for me to do: which now is come to pass: and for yielding obedience to, and obeying the voice and commandment of the Everlasting God, who Created Heaven and Earth and the Fountains of Water, do I with my Dear Brother, suffer Bonds near unto Death.

And this is given forth to be upon Record, that all People may know that hear it, that we came not in our own wills, but in the will of God.

Given forth by me who am known to men by the name of — *Marmaduke Stevenson*.

But have a New name given me which the world know not of, written in the Book of Life.

Written in Boston

Prison in the 8 month: 19.

D<sup>2</sup>

Here

*Here followeth an Epistle of William Robinsone  
written by him a Little before he was put  
to Death.*

**M**Y Dear Brethren and Sisters to whom my love abounds; I am filled with love unto you all, Dear Lambs, feel it with your Lives, and receive it with your Hearts, as New Oyle; For truly, the Fear of the Lord is our strength, and the Blessing of the Lord is our portion, which the Lord doth daily give unto us, Blessed be his name for Ever; Oh Let us all keepe in Loveliness, & holiness, & Meekness & Tender Love one towards another; which is the Seal and witness that the Lord is with us; where the Lord for Ever keep us staid on him, to receive our Daily Bread, which satisfieth the Hungry Soul.

Dear Friends, Brethren and Sisters; This am I Contrained to let you know, how mightily the love of the Lord my God abounds in my heart and from my Life towards you all: It runns forth as a living Stream refreshing the spirit and Life within us all. And Every one, as you feel it, According to your measure, receive it into your hearts to the refreshing and strengthening one another.

Dear

Dear Lambs, I was the first that the Lord God our heavenly Father did lay this thing upon; for which I now suffer bonds near unto Death from the first day untill now; The weight of this thing was laid upon me from the Lord God; and in obedience to his Holy will and command I gave up, in which obedience, the Arm and Power of the Lord hath been with me to this Day; And the thing which the Lord hath said unto me from the Beginning of it to this day, which still remains with me: That my Life must Accomplish the thing, and by it must the Power of Darkness fall; and it will if they seeke and Labour, to take it from me; and through much Difficulty and buffling will they the be suffered, to the Glory of our God, and to the rejoycing of the Elect.

So my dear Brethren and Sisters, my Love and Life feel in your own hearts, for I am full unto you all in heavenly Love, and my Life is Ever with you. The Lord for Ever keep us all, as we are now to the Glory of his name Amen.

The 16. of the 8. month 1659.

This was I moved to write unto you all; ye my Dear Brethren and Sisters my fellow Prisoners, that hath any part, or doth Partake with me herein, your Dear Brother in holy and heavenly Joy and True Love and Peace.

WILLIAM ROBINSON.

This he sent to us his fellow Prisoners, which  
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WILLIAM ROBINSON.

This he sent to us his fellow Prisoners, which  
E were

were 14. in number, yet two Dayes before the Court : And some of us are alive, who are Witnesses of his Innocent suffering: And also of his *Companion*, in the same Tribulation, who suffered Death also at the same time; both of them for the word of God; and for the Testimony which they bild, as by their own writings, is Plainly Evedenced, and their Sealing their Testimony with their Blood: Whose Testimony stands sure forever.

The fore going Epistle, that was writ to us, his fellow Prisoners and this following General Epistle, were writ a little before his Death; In both which All that Reads, may understand how Joyfully they stood too, and finished their Testimony, as these following heavenly Lines, sett forth: therefore Read, and Ponder them well.

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**T**He streams of my Fathers love runs dayly through me from the holy fountain of Life, to the seed throughout the whole Creation; I am overcome with Love, for it is my life and the Lenght of my dayes: It is my glory and my dayly strenght: I am swallowed up of Love, and in Love I live—with it. I am overcome, and in it I dwell with the holy seed, to which the Blessing of Love is given from God, who is Love; who hath shed it abroad in my heart; ——— which Dayly fills me with Living Joy from the Life, from whence it Comes.

Yee

**Ye Children of the Living God, feel me when you are Waiting in it, — When your minds are gathered into it; when in the strenght of it ye are Traveling; feel me, when it Runs from the Fountaine into your Vessels; when it Issues truly like New-Wine into your Bosloms; when the strenght & Power of it you feele; when ye are overcome with the strenght of Love, which is God: — Then feell me Present in the Fountaine of Love, the House of Heaven, wherein are many mansions.**

**Ye Children of the Lord; feel me wrapt up with you In pure Love, which destroyes the Love of this World, which is Enmity with God; & which wars against the seed, which proceedeth from the Father of Love, the God of Truth. Let nothing seperate you from this Love which is my Life; let neither words nor thoughts nor any thing else enter between, which is contrary to it; for it staines the place of its aboad. So deare Children who are begotten by Love into the Covenant of Life and Love: Keepe Dayly in it; this is the Portion that God hath given to his Children, to continue in his Love, which is the Life of the seed which is raised by the Power of the Endless Love of God in the Creature.**

**I am full of the Quickning Power of the Lord Jesus Christ, and my Lamp is filled with Pure Oyle so that it giveth a cleare Light and Pleasant Smell — And I shall enter with my Beloved into eternal Peace and Rest; wherein I am swallowed up, with the Life of it; I am filled, and in it I shall Depart with everlasting**

yoy and praises in my mouth, singing Halleluiah unto the Lord who hath redeemed me by his Living Power from among Kindreds, Tongues and Nations: — And now the Day of my Departure draws nere.

I have fought a good fight; I have kept the Holy faith; I have near finished my Course, and my Travailing is near at an end, and my Testimony is near to be finished; and an eternal Crown is Laid up for me, and for all whose feet are shod with Righteousness and the Preparation of Peace; even such whose names are Written in the Booke of Life, wherein I Live and Rejoyce with all the faithfull seed for Ever, and Ever Amen.

*Written by a Servant of Jesus Christ,*  
**WILLIAM ROBINSON.**

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*A Spot unto New-England's Glory.*

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**O** *H New-England! New-England!* How neare hast thou likened they selfe to *Jerusalem* of old! The most famed *Place* in the *World*, for *Religion* and worship — Asthou also hast accounted thy selfe — As *Cotton Mather* in his Little Book called, *The Serviceable Man*, Page 28. His words are these.

'Tis the Prerogative of *New-England* above all the *Countrys* in the *World*, that it is a *Plantation* for the *Christian* and *Protestant Religion* &c.

And now you may see what their *Christian* and *Protestant Religion* is com to! — A shame and a hissing, and a by word to the Nations. — and the sorrowing of serious People of all perswasions especially *Disenters*; *Cutting Ears*, *Whiping*, *Prisoning*, *Burning* in the *Hand*, *Bannishing*; and at last put to *Death*; *Hanging* fower innocent *Persons*: — The *Two* afore Mentioned, *William Robinson*, and *Marmaduke Stevenson*, — As you may see by their *Writings* — And many *Wittneses* are alive at this *Day* — who knows how sweetly, and Ioyfully, they offered up their *Lives*, for their *Testimony* sake — And *Two* afterwards, they also put to *Death*: One *William Ledra*, and the other *Mary Dyre*.



All well known, to many yet Living, to be Persons Truly fearing God.

I shall not need to say much, Though I was a fellow Prisoner with the Two first, and also well acquainted with the Two Last; knowing them to be People fearing God.

But their own Writings also, may give evidence, to the Tender Hearted, of the Savour of their Spirits: whether they were such (or no) as *New-England* has recorded them to be (viz) a *Cursed Sect* of *Hereticks*—Therefore, in their Blind Zeal; they Killed the Servants of the Lord: And many of them that were Chief Actors therein, are gone to their place — And not with-out some mark.

But with the Living, there may be hope; Though they may have been too Consenting to their Death, as *Saul* was to *Stephen's*: Yet afterwards repented, and Confest his madness, and became a *Good Man*; and obtained mercy, for that he did it Ignorantly:—Now to such I will say, who are yet Living, and the Lord having given them Large Time of Repentance, that have had any Hand or Consenting to the Death of those Innocent People: I say, with the *Apostle Peter*: I wot, that through Ignorance ye did it as did also your Rulers — Repent ye therefore, and be Converted that your sins may be Blotted out. Acts. 3.

And now Concerning *William Ledra*, that Innocent and mecke Lambe; here follows an *Epistle* of his, given forth a Little before his Death: wherein all that reades, may Savour the Tenderness of his Spirit

**Spirit :** And the strenght of the **Power** of **Darknes**,  
that then Ruled , in their Rulers: Yet all the strenght,  
and Inventions, of the *Powers* of *Darkne's*, cannot  
stop the Passage , or Streames of Gods Love to the  
Soule, which was so Beautifully shed forth unto him,  
(as unto the others also afore mentioned) in his suffering ,  
set forth in these following Lines.

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To the *Society* of the *Little Flock*.

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**G** Race and Peace be multiplied. — Most Deare ,  
and Inwardly Beloved : The sweet Influence of  
the Morning-Starr , like a foud Distilling into my  
Innocent habitation , hath so filled me with the Joy  
of the Lord , in the Beauty of Holyness , that my Spi-  
rit is as if it did not Inhabit a Tabernacle of Clay ;  
But is wholly swallowed up in the Bosom of Eternity ,  
from whence it had its being.

Alas ! Alas ! What can the wrath , and Spirit of  
Man that Lusteth to envie , Agravated by the heate  
and strength of the *King* of the *Locust's* which came  
out of the Pitt . do unto one that is hid in the secret  
Place of the *Almighty* ? Or unto them that are gather-  
red under the Healing Wings of the *Prince of Peace* ?  
— Under whose Armor : of life , they shall be able

to stand in the Day of Triall: having on the Breast plate of Righteousness and the Sword of the Spirit, which is their Weapon of Warr against Spirituall wickedness, Principallities and Powers and the Rulers of the Darkeness of this World, both within and without. — O! my Beloved, I have waited as a Dove at the window of the Arke, and have stood still, in that watch, which the Master of the House, did at his Coming reward with the fullness of his Love; (with-out whom I could do nothing) wherein my heart did rejoyce, that I might in the life and love of God speak a few words unto you: sealed with the Spirit of Promise: that the Tast thereof might be a Savour of Life to your Life, and Testimony in you of my Innocent Death.

And if I had been altogether silent, and the Lord had not opened my Mouth unto you; yet would he have opened your Hearts, and there have Sealed my Innocency with the Streames of Life; by which we are all Baptized into that one Body, which is in God; with whom and in whose Presence there is life: In which as you abide, you stand upon the Pillar and Ground of Truth: — For the life being the Truth, and the way; Go not one stepp without it, — least you should compass a mountain in the Wildernes: For unto every thing there is a season as the flowing of the Ocean doth fill every Creek and Branch thereof, and leaves a savour behind it: So doth the life and vertue of God, flow into every one of your Hearts, whom he hath made partakers of his divine nature

And when it with-drawes but a little it lea-  
ves a sweet favour be-hinde it: So that many can  
say, they are made cleane through the word that he  
hath spoken to them, in which Innocent condi-  
tion you may see what you are in the presence of God,  
and what you are with-out him.

Therefore my Dear Hearts, let the Enjoyment of  
Life alone be your hope, your Joy, and Consola-  
tion: and let the Man of God see those things that  
would lead the minde out of the Croſſe, for then  
the favour of Life will be Buried (or veiled) and al-  
though that some may ſpeake of things that they  
have received in the Life as Experiences, yet the Life  
being veiled, and the favour that is left behinde  
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the condition that they did enjoy in the Life boasted  
of by the ayrie thing, will be like the Manna that was  
gathered the day before, with-out either ſent or fa-  
vour, for it was only well with the Man, while he  
was in the ſtate of Innocency; But being Driven  
from the presence of the Lord into the Earth, what  
can he Boast of?

And although you know these things, and many  
of you much more then I can tell you: yet for the  
Love and Zeal I have to the Truth and Honour of  
God; and the Tender desire of my Soul to those that  
are young, that they might read me in that from  
which I write, to strengthen them against the Wills  
of the subtil Serpent that beguiled Eve; I say stand  
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Love and Zeal I bare to the Truth and Honour of  
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which I write, to strengthen them against the Wills  
of the subtill Serpent that beguiled Eve; I say stand  
in the watch within, in the fear of the Lord, which

is the very Entrance of Wisdom, and the state wherein you are ready to receive the secrets of the Lord.

Hunger and Thirst Patiently, be not weary, neither Doubt, stand still and cease from thy own workings, & in due time thou shalt enter into thy rest, and thine Eye shall behold thy salvation (Jesus Christ) whose Testimonies are sure and Righteous altogether, let them be as scales upon thy arms, and as Jewels about thy neck, that others may see what the Lord hath done for your Souls: Confess him before men; yea, before his greatest Enemies: fear not what they can do unto you: greater is he that is in you, then he that is in the World: for he will cloth you with Humility, and in the Power of his meekness you shall reign over all the rage of your Enemies in the favour of God, wherein as you stand in faith, you are the salt of the Earth: for many seeing your good works may Glorifie God in the day of visitation: Take heed of receiving that which you saw not in the Light Least you give Eare to the Enemie: Bring all things to the Light that they may be Proved whether they are wrought in God or no, The Love of the world, the Lust of the flesh, the Lust of the Eye is without the Light, in the world; Therefore Possess your vessels in all sanctification and honour and let your Eye look at the marke, he that hath called you is holy, and if there be an Eye that offends pluck it out, and cast it from you; let not the Temptation take hold; for if you do, it will keep from the favour of God and that

that will be a sad state: For without Grace Possess, there is no Assurance of salvation; for by Grace ye are Saved: And the winning of it is sufficient for you. — To which I Recommend you all my Dear Friends, And in it Remain your Brother.

*Boston Gaile  
the 13. of the  
first mo: 1661.*

WILLIAM LEDRA

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*Here followeth a Coppy of a Paper which Mary Dyre sent to the Court after William, and Marmaduke were put to Death.*

ONce more to the General, Court Assembled in Boston speaks Mary Dyre, even as before, my Life is not Accepted neither availeth me in comparison of the Lives and liberty of the Truth and Servants of the Living God; which in the Bowels of Love and meekness I sought you, yet nevertheless, with Wicked Hands have you put two of them to Death; which makes me to feeble that the mercyes of the Wicked are cruelly; I rather chuse to Dye then to Live, as from you, who are guilty of their Innocent Blood:

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Wicked are cruelly; I rather chuse to Dye then to  
Live, as from you, who are guilty of their Innocent  
Blood:

**Blood.** — Therefore seeing my request is hindered: I leave you to the Righteous Iudge, and searcher of all Hearts who with the measure of Light he hath given to every Man to profit withall, will in his Due time let you see whose Servants you are, and of whom you have taken Councel, which I desire you to Search into. But all his Councel hath been slighted, and you would none of his reproofs, read your Portion prov. 1. 24. 32. For verily the Night cometh on you apace, which no Man can Work in, in which you shall assuredly sale to your owne Master. — In obedience to the Lord whom I serve with my spirit and pittie to your Soules, which ye neither know nor Pittie, I can do no less then once more to warne you to put away the evil of your doings, & Kiss the Son the Light in you, before his wrath be Kindled against you: For there is nothing without him (to wit Christ) that can help or deliver you at all, and if these things be not so, then say there hath not been a Prophet from the Lord sent among you, though we be nothing: Yet it is his Pleasure, by things that are not, to bring to nought things that are.

When I heard your last order Read, it was a Disturbance unto me, that was so freely offering up my Life to him that gave it to me, and sent me hether so to do: which obedience being his own work, he Gloriously Accompanied me with his Presence of Peace and Love, in which I rested from my Labour, till by your order and People, I was so far Disturbed that I could not retaine any more the words there

of then that I should return to Prison, and there remain forty eight houres, to which I submitted finding nothing from the Lord to the Contrary, that I might know what His Pleasure and Councils concerning me, on whom I wait; therefore, for he is my Life and the Length of my Dayes: And as I said before, I came at his command, and go at his command.

*Boston* the 28 of the  
8th month 1659.

*Mary Dyre.*

21717

Now this *Mary Dyre*, after the two were put to Death, she was brought back again from the Place of Execution to Prison, though she was freely Given up to suffer, And how the Lord was Pleased Gloriously to signifie his Peace and Love to her, in her obedience in what she did, as you may Plainly see in her Letter to the Court. And she having been westward, on *Long-Island* and there awayes, to visit Friends, in the winter season, and at spring returned again; And after some Time on *Road-Island* (where her home was) she went again to *Boston*, and then they put her to Death.

A Woman fearing God, and well known to many, yet Living.

And as to *William Leddra*, an Innocent, harmless, Patient man; who had a long time before he went to *Boston*, suffered hardships, in Prison, at *Pli-mouth*,





